

# BOSTON RECORDER.

NATHANIEL WILLIS PROPRIETOR AND PUBLISHER, CONGRESS-STREET, BOSTON, MASS.

10.—VOL. VI.

SATURDAY, MARCH 3, 1821.

Terms, \$3.00 a year, payable in 6 months. To Agents, every 11th copy gratis.

## Massachusetts Peace Society.

Our readers will be glad to learn that the Massachusetts Peace Society, which was organized in the month of May, 1815, has been for several weeks, and will continue to be, the subject of much public interest. The funds of the Society were considered insufficient to the expense of its publication in a separate volume, and it was thought too lengthy to be included in the "Friend of Peace." It has appeared earlier but for sufficient reasons. The report it contains renders it too valuable to be lost; and its reasoning, and the strong basis of facts, are too just to be evaded or trifled with. Interest deeply as we are in the universal diffusion of the "good tidings"—and firmly believing, without doubting the utility of Peace Societies, as important auxiliaries in hastening the Latter Day Glory, we should have been glad if we did not earnestly recommend the Report to the serious perusal of our readers.]

## Report of the Committee of Inquiry, of the Massachusetts Peace Society.

In the second Report of the Committee of Inquiry of the Massachusetts Peace Society, they announced the plan of the Society, of confining their attention each year, to one of the questions proposed in the circular letter of March 1817; and in pursuance of this plan, we selected the following question contained in that circular, viz:

"What have been the causes of the wars; the degree in which their objects have been secured, and the state in which the belligerents have been left at their termination."

The only practical mode which has occurred to us, in the former part of this question, was to collect from ancient history, an enumeration of the wars recorded; to class them according to their real or professed objects; and to what proportion of instances, those have been wholly, or partially obtained by war; and we conceive many results may be drawn from this examination, even if confined to this object.

With regard to the latter part of the question, viz: "the state in which belligerents have been left at termination" of war; we receive that this depends so much on the internal state of countries, and on a multitude of private or obscure circumstances, which no histories record, that it is impossible to acquire any information that will be at all satisfactory.

It is obviously desirable to extend this enumeration to ages and countries in the world. Many are yet unknown to us, many are in the obscurity of antiquity; and much the largest portion of the world has no traces of its history. On the other hand, an incomplete enumeration, embracing but a small portion of the wars, would have entirely failed to accomplish the design of this investigation; as no dependence could be placed on the aggregate of its results. It was necessary to limit this inquiry to a bound, within which a reasonable expectation could be entertained, of obtaining a complete enumeration of wars; and with this view we confined ourselves to wars, in which civilized nations have been engaged, since they became Christians.

It must be evident that this limitation affects one purpose, of obtaining a complete enumeration of the wars within the Christian era; and embraces all those in which we are particularly interested; and there is also a peculiar propriety, in confining our views to Christian ground; as one of the principal objects of the society, is to show the inconsistency between war and Christianity.

It is now 1200 years, since Constantine assumed the reins of the Roman Empire; and to which no nation could be said to be Christian; and since that period we have recorded 236 wars of magnitude, in which Christian nations have been engaged; independent of a great number of wars in nations of antiquity, the date of which it is difficult to trace. It cannot be above, but is doubtless considerably below the truth, because we have not been able to contract them; we have accordingly not noticed temporary hostilities, or trivial hostilities, in our opinion did not amount to wars; we have also omitted a multitude of wars, in which Christian nations have been engaged with savage nations, such as the Aborigines of Asia and America, which it is impossible to enumerate; and where wars have occurred, in which the belligerents have been changed by the peace or accessions; or where wars have been renewed after temporary truces; we have usually considered them as a continuation of one; and quite possible that some wars of importance which should have been noticed, have escaped our attention.

In the statement we are about to make, we shall not attempt to give a list of all these wars by name, which would extend far beyond the limits of a paper; although we have recorded them, stating particularly the times, causes, principal events, and ter-

minations, with such marks as will enable us to revert to the authorities from which we draw them. We shall only give you aggregate enumerations of the several classes.

**First Class, Ambition.**—The first class into which we have divided these wars, is that of *Ambition* simply; that is, where no plausible pretext was made for war; but where the open and undisguised object was to obtain extent of dominion by conquest. We have enumerated 44 wars of magnitude of this class, within our limits; not including successions of wars in small ancient nations, such as those among the Lombard Kings of Italy, or the Saxon, British and Scottish Kingdoms, into which Britain was formerly divided. Of these wars, there are 12 in which the assailants have been Heathen or Mahometan, and Christian nations defendants; and all the others we regret to say, have been attacks made by nations professing Christianity on others; without any decent pretence, or color of right. Of this class we have found that in 17 instances the assailing nations have been completely victorious, and established a conquest over the defending nations; in 19 instances, the assailing nation has been repulsed, and the defendants maintained their independence; and in 8 instances, the assailing nation has obtained a partial augmentation of territory, secured by peace. In the unenumerated wars referred to, the success has exhibited similar variations.

The most remarkable fact which occurs on this class of wars, is the equal proportion of success and failure which results; and which is indeed what we should have previously expected, between nations equally powerful, and similarly prepared for war. As it is presumable however, that invasions of the kind we are speaking of, would most frequently be made, by nations feeling superior power, on those which are weaker; we feel rather surprised that success has not oftener crowned the assailing party; and the conclusion naturally is, that there is an energy in nations engaged in the defence of their independence, superior to that of those, who are merely actuated by desire of conquest; This conclusion is strengthened by the fact that in several instances, (of late times,) comparatively weak nations, have defended themselves with a great degree of success, against coalitions of powerful neighbors; and it ought to serve as a warning to ambitious sovereigns, not to invade the rights of others, whom they may deem inferior in power.

On the other hand, as the fact appears to be that in the cases that have actually occurred, but half of these defenses have been successful; it may be a serious question whether the continual vigilance, the great expense, danger, oppression, and demoralization of military preparations, and all the evils of defence when war does arise, are not too great a price, for the mere equal chance of preserving independence.

We are aware that this question will be met with the observation, that military establishments operate as a check by terror as well as by force; that by deterring foreign ambition, they have averted many wars, and perhaps consequent subjugations, which might have otherwise ensued, and hence it is almost proverbial, that "to preserve peace, we should be prepared for war." We conceive that this is not the place, to discuss this plausible and popular maxim; but we would merely remark, that among all the wars which we have traced, we have not met with any, which we can positively assert to have been invited, by the total defencelessness of a nation; nor any intended war which we can certainly determine to have been abandoned solely from the fear of opposing armaments; but we have noticed and selected many, which have arisen chiefly from the arrogance or jealousy military preparations have excited.

**Second Class, Predatory.**—We next introduce a small class of wars, approaching in character to those above, which we call predatory wars; or those which have commenced in incursions merely for plunder or tribute, or to obtain a settlement for subsistence; without any other cause of dispute. As this is a species of wars frequent among savage nations, but not usual among those which are civilized, we find but few in modern times, and have enumerated 22 in all; of which two only have originated in Christian nations, and the others have been irruptions, either by the ancient barbarous nations of the North and East of Europe, or the Mahometans of the South, on European Christians. It is obvious that small enterprises of this kind, not of sufficient magnitude to be called a war, could not come into this enumeration, and an account of the attacks of Indian tribes on this country, and of the Aborigines of other countries, on European colonies settled among them, would form a volume, and be totally irrelevant to our plan. The results of this class of wars are similar; the invasions have commonly ended in repulse; but seldom without effecting some mischief; and as the motives & objects have not been of any regular kind, or such as are likely to operate among civilized people at present, they afford us no room for remarks, which have any bearing on our present object.

**Third Class, Revenge.**—The third class of wars we notice, are those originating in revenge; a desire of retaliating some injury received. We enumerate 24; of which, 5 have been successful, that is, have given victory to the retaliating nation, and resulted in the subjugation or humiliation of the defending, or first aggressing nation; 4 have been partially successful, that is, the assailants have acquired some portion of territory, or other advantage, as the price of peace; 13 have been unsuccessful, and the assailants have been repelled; and two were left undetermined by circumstances, and gave rise to new wars. As retaliation of injury was the sole object of these wars; any advantage accruing from them to the assailant, must be considered as incidental, and not as an accomplishment of the original design. As injury only was intended, no benefit could be anticipated, and as much mischief was likely to ensue, and probably did ensue, to both parties; these would seem to be the most irrational wars that could be undertaken; we should suppose no Christian whatever could approve, or enlightened statesmen recommend them; we should be inclined to suppose their existence limited to the barbarous nations of antiquity or paganism; and are exceedingly surprised and grieved, to find that they have extended to Christian nations, of a quite moderate date.

**Fourth Class, Points of Honor.**—We record 8 wars, whose motive was to settle some unimportant question of honor or prerogative; in 4 of which the point of honor was gained by the assailants; three were settled by a compromise, and the other one submitted to a council, which might as well have been done at first, if the parties had not been actuated by false pride. It is obvious no mere point of honor will justify the miseries of war; and when we consider how inconsistent all its claims are with the spirit of the gospel, we hope we shall not find any Christians openly defending such wars.

**Fifth Class, Territory.**—We next notice a small class of 6 wars, arising from disputed claims to some territory, asserted to belong to either of the contending kingdoms.—Of these the defending party has preserved it in two instances; and partition arrangements have been made in the other four instances, which might as well have been made before the commencement of the war.—We are surprised at finding this class so small, and shall not comment on it.

**Sixth Class, Titles of Crowns.**—The 6th class we produce, arise from disputed titles to the crowns of kingdoms; in some, these were prosecuted by Sovereigns already in possession of one throne, who laid claim to another; and in others by princes without a kingdom, whose claim was supported by a part of the people, or other potentates; some of them were civil wars, being contests of two parties in the same kingdom, in favor of two candidates to the throne.—We have enumerated forty-one wars of this class.—In 18 instances, the party claiming the throne recovered it from the party in possession; in 18 instances the possessor of the throne maintained it; and in two of these, the assailants lost their own crowns in aiming at others; and in five other instances, the results were indecisive, and the parties pacified by compromise or partition.—Reflecting on this class of wars, we are insensibly led into some interesting political considerations.—We here meet a number of wars, in which probably some millions of lives were destroyed, and much misery created, pursued by nations, to decide the absurd question, whether one man or another has by birth or family a right to sovereign rule over them; or whether the same master which governed them, should by the same right rule over others; questions in which those who were dragged to slaughter, or reduced to wretchedness, had very little direct interest.—We have reason to be thankful that our lot has been cast in a land, where the claims of hereditary right to rule, for which so much blood has been shed, are universally disregarded.—We think we perceive more enlightened views on this subject, spreading in other countries, announcing the dawn of constitutional liberty.—We promise ourselves that few wars will hereafter arise, from a source once so fruitful of them; and we ardently hope, that all other causes of this moral pestilence, as much sanctioned by time and custom, and as little accordant with reason and religion, may alike be consigned to their merited contempt and detestation.

**Seventh Class, Assistance.**—The next of wars we present to you, are those which were commenced, under the pretence of assisting some ally of the commencing power, or of some prince or person flying from alleged or real oppression, whose cause is espoused by such power.—We have found 30 of these wars; in 18 of which, the assailing or protecting parties have been victorious; and accomplished in a greater or less degree the object of their hostilities; in 6 on the other hand, the defendants have maintained their ground, or defeated the assailants; and 6 have terminated indecisively, in what is called the "statu quo," or in compromise at a general peace.

There appears at first sight, a noble generosity in self-exposure for the protection of the oppressed; and a high sense of honor in advocating the cause of an ally; both of which principles were calculated to attract the chivalric spirit of former ages; and which may seem to form their excuse; but at the present day it will be readily seen, that it is a very hollow morality, which exposes the lives of thousands to destruction or misery, for the protection of a few, or the quarrel of another; and at the same time it may be observed, that these pretences, defective as they are, were not often sincere: but merely the veils of an ambition, of a much more selfish and meaner kind.

**Eighth Class, Jealousy.**—We now consider a number of wars, which have arisen from the distrust of nations towards each other; the jealousy of rival greatness; or fear of their increasing armaments, or extending conquests: this is the most common cause of war in the present age, since the attention given to the balance of power.—23 wars of this description have been observed by us within our limits: most of these were coalitions of different powers, against an aspiring neighbor; and in 11 of them, these allies or assailants have been successful, and removed by conquest the cause of their fear; 7 of them have been ended by compromise, or treaty, generally placing the parties where they were when they began; and 5 have resulted in the defeat of the coalitions, and the further aggrandizement of the obnoxious power.

This class of wars affords us a very obvious remark; which is that nations pursuing them, have certainly exposed themselves to all their losses and miseries, merely from the fear of them; and thus anticipated the very evils which they dreaded: and we have also in these wars, a confirmation of our opinion, that the increased military strength which a nation gives herself, by exciting the fears and jealousies of other nations, serves rather to provoke than to repel war.

In stating this class of wars, we cannot refrain from mentioning a very peculiar circumstance.—Cardinal Fleury became Prime Minister of France, and Sir Robert Walpole of England, about the same time, (viz. in 1723,) who were both men of pacific disposition; and it is remarked by our historian, that in consequence of this accordant temper, the peace of Europe continued for almost 20 years, while its States were engaged in settling the balance of power: this serves to show, that these wars are by no means necessary; yet while the irritating causes remained, we have no reason to expect that more pacific temper, would always have averted these wars.

**Ninth Class, Commerce.**—We reserved a distinct place, for the wars which have grown out of commerce; that is to say for its protection against foreign depredations; but we have found but five wars of this class. We are gratified to find them so few, particularly as some politicians have considered this as a fruitful source of war, an opinion which we consider injurious to a pursuit which we believe to be a benefit to the world. We are also gratified, because it exposes one of the principal pretences for military and naval establishments, which is the protection of commerce; whereas it appears that these instruments have been seldom employed, and are perhaps not much likely to be employed, in this way. Of the wars we mention, neither have resulted in giving greater security to the commerce molested: two have given victory to the encroaching power, and confirmed its tyranny over the commerce of the defendants; and three have been terminated by general peace, leaving the parties in "statu quo."

We think we may from these facts and reflections on the experience of this country, make it a serious question, whether commerce unsupported by naval force, but left free to mercantile ingenuity and resources, will not flourish as well as under the oppressive burthens, imposed for its protection.

**Tenth Class, Civil Wars.**—We now take up a class of wars, at the number of which we are grieved and alarmed; this is the class improperly called civil wars, contested by different parties in the same nation; most usually arising from rebellion against the sovereign power; and proverbially conducted with more animosity and cruelty than is displayed towards foreign enemies.—We record 55 wars of this class; in 21 of which the rebelling party, have overthrown those who were at the commencement in possession of power, or established a separate independence; 28 have resulted in the suppression of rebellion, and the confirmation of power to the party possessing it; 5 have been terminated by compromise, allowing new privileges to the claimants, without a total abandonment of power by the Sovereign; and one, (viz. the war between Spain and the revolted provinces of South America,) is yet undetermined.

A great part of these wars are indefensible in their origin; arising from the ambition of subordinate princes or chiefs, who had no other aim than to render themselves independent, or to supplant the reigning sovereign, without any regard to the liberty of the people.—There have been some instances of Queens at war with their husbands; and the nearest relations have of-

ten been found to be the bitterest enemies. These wars have frequently arisen from the most trifling causes:—A war in England was kindled by a dispute about a private estate in Wales; and the Welch malcontents were joined by the Earl of Northumberland, merely because his prisoners were demanded by the King, when he did not chuse to resign them: and we have noticed other causes equally trivial.

But there is a portion of these wars, for which we can find a better apology, than for most of those which occur between independent nations. We cannot feel inclined to look with great severity on the efforts of any people, oppressed by the iron hand of arbitrary power, often capriciously exerted, struggling to acquire a recognition of the most valuable rights of man, or emancipation from galling slavery; and on the other hand, a sort of political necessity seems to exist, for the vigorous defence of sovereign power, however originally usurped, or however wantonly exercised, whenever powerfully assailed; as a large portion of a nation always look to the Sovereign for the maintenance of his authority, and their safety; and the insatiable encroachments of successful revolutionary principles, however moderate in their origin, renders their progress an object of just alarm. It ought however, to be remarked, that nothing but necessity will justify such convulsions; especially as it is often found, that revolutions even when successful, produce nothing more than a change of masters, without improving the liberty of the subjects; and when unsuccessful, their invariable effect is, to rivet more firmly the chains they attempted to break.

We dwell on this subject, and look at it with peculiar solicitude; because the political aspect of the world, seems to us to justify the expectation, that the contests of which we are speaking, will be the most frequent that are likely to occur, in the age in which we are entering, in those countries we call civilized. The principles of popular and representative government, which derived their birth from these States, have spread widely through the world. We have witnessed the sanguinary infatuation their abuse has produced, and the unhappy extinction they have met with in one nation;—we see them in the full tide of successful conflict in others; and we anticipate them in that portentous disquiet, which the most powerful and efficient governments are vainly endeavoring to stifle.—We believe the time to have arrived, when the miserable remnants of ancient feudalism can no longer be tolerated by civilized nations. We perceive that Regal prerogative must be diminished, to meet the increasing power of public opinion; and however we might wish to curb the ambition of aspiring faction; we can discover no result from the obstinacy of established governments against reasonable innovation, but immediate disorder and bloodshed, terminated by a more pernicious and fatal despotism.

We do not feel that we have digressed in these remarks from the object of our enquiry:—the principles we are discussing, are among the causes of a class of wars, which are most likely to engage our attention in future; and we conceive it well worth the consideration of Christian philanthropists in general, and Peace Societies in particular, what are the best sentiments to be promulgated on this subject, which shall have the greatest tendency to alleviate the evils of the conflicts, we fear to be unavoidable, and to conduct them to the speediest and happiest issue.

**Eleventh Class, Religion.**—The last class of wars we bring to your notice, and one which we do with the greatest regret, is those which have sprung from Religion; that is, from attempts in sovereigns to compel others to receive the faith they have adopted, or to deprive them of territories they inhabit, on the express ground of difference of religion. We have noticed 28 wars of this class; of these 7 have been what are commonly called Crusades; that is, attempts by Christian powers to expel Mahometans from countries esteemed holy; 5 have been attacks made by Mahometans on Christian nations, for religion; 2 of them have been wars instituted by Christian nations, to compel their neighbors to become Christian; 11 of them have been attempts by Popes, or bigoted sovereigns, to reduce those they esteemed heretics; and 3 have been made to recover territory in the hands of infidels. In 14 instances the oppressing or assailing parties have been victorious, and have established a complete conquest over those whose religion they wished to change, or whom they wished to remove; but it is remarkable that few or no conversions have followed those conquests; but in 2 instances the defending parties have been nearly exterminated, rather than give up their religion. In 9 instances, the defendants have been successful and maintained their religion, and their territory; and in 5 instances, no decisive result has taken place, but a compromise or temporary peace, has terminated the conflict.

That Pagans or Mahometans, whose religion does not forbid the use of coercion in the extension of their faith, should have had recourse to War for these purposes, ought not to surprize us; but it is a truly

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ble fact that nations professing a of peace and forbearance, in an ardent zeal for its propagation, should far forget the spirit and conduct it enjoins, and strive to promote its interests by the very means most opposed to its dictates. That far more wars should have been undertaken by nations professing Christianity, on the score of religion, than by those in whom it was more consistent, is a fact which ought to shock and humble us; this fact is further aggravated by the discovery that in nearly half the number of instances, these wars have not been pursued against avowed enemies of the Christian faith, but against brethren professing a belief in the same gospel, and worshipping the same God, for mere differences of theological opinion.

We have however the consolation of believing that wars of this class are not likely to recur, at least among Christians. The principles which instigated the Crusades are universally reprobated; and religious wars of any sort, find but few advocates; even the remaining bigotry, which would uphold peculiar forms or tenets of religion, by civil penalties, seems fast expiring; as the rights of conscience are better understood. But we cannot help remarking, that we see no ground for this partial triumph of reason, while other causes of war equally preposterous, continue to be defended by Christians. We are unable to perceive, how they can reconcile it to their religion, to shed the blood of their brethren, and spread slaughter, vice and misery through the world, any more, for some false principles of honor, fame or revenge, some worthless territory, or fleeting sovereignty, than for the extension of a religion, worth incomparably more than all these objects; in neither case can we conceive the end to justify the means. [Remainder next week.]

For the Boston Recorder.

#### Revival of Religion in Ludlow & Plymouth, Vt.

In giving an account of this work of God, it may be proper to notice some things, relative to the state of religion previously. On my first acquaintance in Ludlow, in the year 1792, it was a moral waste, consisting of about 24 families; no preaching, no meetings for religious worship, the Lord's day but little regarded, and apparently but little or no concern for religion or religious worship; there were probably at this time about three or four professors of religion. Meetings however were begun that summer on the sabbath, but attended with a great degree of indifference; they were thus continued for several years, with many interruptions, however, especially in the winter season, and sometimes but very few attended. They were conducted generally by reading sermons, prayer and singing. There were at times discouragements almost insurmountable, and it seemed as if public worship must be given up.

About the year 1803, or 1804, there was some more than usual attention and a few became the hopeful subjects of grace. About this time there was a movement made for forming a church, and meetings for that purpose and for religious conference, were set up and continued monthly for a number of years both before and after forming the church. These meetings it is thought have contributed much to the edification of the saints, for in them they have taken sweet counsel together. On the 25th of September, 1806, a church was actually formed. At its first organization, it consisted of 24 members, and three more were added in the course of about 3 months, and several others in the course of 3 or 4 years. On the 10th of October, 1810, I was ordained to its pastoral charge. In the year 1811, (if I am correct,) there was some attention among a few individuals, and seven or eight more were united with the church in the following year or two.

In Dec. 1814, the Rev. J. P. came into Plymouth on a mission, and it was soon found that a number were seriously enquiring what they should do to be saved; and professors began to awake from their slumbers: meetings were frequent, and people generally seemed to take an interest in them. The work soon spread into the north part of Ludlow; & in the neighborhood adjoining Plymouth, there was a pretty general attention thro' the winter, and a goodly number became the hopeful subjects of religious experience. This work was chiefly in the north part of L. and in the south part of P.; though there were some scattering drops in other parts. On the first sabbath in May, 1815, were added 8, and on the first sabbath in September following, there were 7 more added to the church in Ludlow, as the fruits of this revival; and in Plymouth, some more, perhaps rising to 20; though some might date their hopes sometime before.

About the first of December, 1819, there began to be some appearance of serious attention to the great concerns of religion, both among professors and others, in the adjoining parts of Plymouth and Ludlow; although the work seemed to begin in the former and spread into the latter. A particular providence of God is worthy of notice here; just at that time, Mr. A. M., a candidate, unknown and unexpected, came into Plymouth on a mission for a few weeks; his labors appeared to be abundantly blessed.

In the beginning of February, I left my people for several weeks. On my return, about the middle of March, I found the work had progressed. Several had obtained hopes, and numbers were under serious impressions; but it had not as yet much affected the centre of the town. Still there appeared to be a gradual increase of the work, and in a short time, it spread into the village, and people in gen-

eral began to feel deeply solemn, and to think there was indeed a reality in eternal things.

In April, our first meeting for examination of members as candidates for the church, was attended at the meeting-house, and as large an assembly convened, as usually meet on the sabbath; twelve were examined and accepted. This meeting appeared to be blessed for the advance of the work, as it immediately spread like an electric shock into other parts of the town, and soon extended to the south part, nearly to its borders. In one week, I believe as many as 10 or 12 were thought to have found an interest in Christ. The attention now became general and meetings were full and deeply interesting; a solemn silence pervaded the assembly, while they listened to the words of eternal truth. The first sabbath in May, was an interesting day, when 40 persons of different ages, deliberately came forward, and solemnly took the covenant of the Lord our God upon them; participating in the memorials of Christ's death and sufferings. On the first Sabbath in July, were added 13, in September, 6, and in November, one, making the whole number added by profession as the fruits of this revival, 60, beside 4 who have been added by letter. The whole number of the church now, is about 108.

In Plymouth, on the last sabbath in April, were added I believe, 19, and there have been additions since at several times, and in the whole, if I am correct, since this revival began, 45; this will make the whole number in Ludlow and in Plymouth, 106, who have united with both churches, and perhaps about 40 have united with the Baptists. Probably some who are hopeful subjects have not yet united with any.

As to the complexion of the work, there has been nothing remarkably different from many other revivals of which we have accounts. Nothing noisy or boisterous has appeared; but it has been the still small voice; and like the gentle rain or silent dew upon the mown grass. Some have had more pungent conviction, and some more sensible joys on receiving comfort, than others. But generally they have expressed a deep sense of sin, and after laboring for some relief, have found that they were wholly lost, and that it was their own obstinate will which prevented acceptance of salvation; and at length have given themselves up unconditionally and unreservedly into the hands of Christ, to be disposed of at his will, and this as their last resort and only hope.

The work may have been principally among the youth; but in many instances it has taken heads of families, from those of the younger up to 40 years of age, and some still older. The subjects of the work have been from about 11 years of age, to those of nearly or quite 60. Among those who have made a profession, their walk hitherto is in a good measure becoming; but if there are no tares among the wheat, it will be wonderful; this we must leave for the great day to decide.

Of the number united with the church in Ludlow, 27 are males and 33 females; 12 were baptized at the time of their uniting, and 46 were baptized in infancy. This teaches us that God remembers his covenant. He is a faithful God. And we are constrained to say; "The work is the Lord's; it is He who has done it, and He shall have all the glory." PETER READ.

Ludlow, Dec. 26, 1820.

#### British and Foreign Bible Society.

EXTRACTS OF CORRESPONDENCE.

From the Rev. Dr. Steinkopf.

Cassel, (Germany) Aug. 30, 1820. Marburg was our next station. The Professor had invited us to take up our quarters in his hospitable mansion, and we considered it an honor and privilege to spend a few days in the company of Leander Van Ess, who had been and still is so distinguished an instrument in the hand of God, to make our Catholic fellow Christians more extensively acquainted with his Holy word. The number of Catholic and Protestant Bibles and Testaments, circulated by this extraordinary man up to June last, amounted to 388,853 copies, out of which 377,703 are Testaments of his own version, and 7,449 Lutheran Bibles. The opposition which the Professor has lately experienced on the part of his Biblical adversaries is very severe: there are before me several prohibitions which have issued from episcopal authorities. Not a few priests and curates, who formerly lent a helping hand to the circulation of the New Testament, have been intimidated thereby; but the Professor remains firm, and though unwearied labors, combined with a load of anxious cares, have weakened his bodily constitution, his mind is as determined as ever to prosecute work which the providence of God has assigned to him. Entering his house, the first thing which struck us was a number of bales and chests; they all contained either bound or unbound copies of his Testament: it is now published in four sizes, in large, middle, and small octavo, and in duodecimo. Three apartments are stocked with German, Hebrew, Greek, and Latin Scriptures, ready to be sent in various directions; fresh opportunities for circulation present themselves; no sooner is one channel stopped than another opens.—Applications now pour in from different quarters. In some the people really thirst for the waters of life, but our friend has lately been obliged to restrict himself in his gratuitous distributions; he has insisted in most cases on being paid at least the expense of binding.—In some he succeeded, but the far greater number of his friends plainly tell him, "Unless you send us bound copies to give to our poor people without money and without price, we can no longer serve your cause."—The Professor is in a painful dilemma; on one hand he is anxious not to lose opportunities which may never occur again; on the other he clearly sees the necessity of acting with circumspection. I entreated him to use his utmost exertions to procure subscriptions and donations, from his friends among the Catholic Clergy and Laity. "I have written again and again, (was his answer,) but succeed not to the extent of my wishes. I represented to our friend the constantly increasing demands made on the Parent Society, not only from the Christian, but also the Mahometan and Heathen world; and put it to his own good sense, whether those on whom scarcely a single ray of divine light had yet shone, might not justly claim a priority. "I am fully sensible (he replied) of the justice of your remark, but still forgot not our Catholic brethren, many of whom are immersed in ignorance and vice." I assured him that our Committee felt as much disposed as ever to do the utmost they could, consistently with their other engagements, nor would they with-

draw their assistance, as long as the God of heaven prospered their plans, and the Christian public furnished the needful means. He then showed me his accounts and documentary papers, which are inspected by a Committee of three respectable Gentlemen; and I feel it due to our excellent friend to state my strong conviction, that every thing is transacted with perfect integrity and order.

Professor Van Ess seeks no earthly emolument, nor is the applause of a vain world his aim; he desires not treasures which the moth and the rust consume; no, the glory of God, and the salvation of souls—these are the pure and heavenly principles which influence his mind, and stimulate his actions. It is a pleasing feature in the character of Van Ess, that you may speak to him with the utmost freedom; even when you differ from him, he listens with calmness and thanks you for your fraternal observations.

We found two pious Divines in his house, who are both members of the university of Tubingen, and excellent Hebrew scholars; with them he has read Deuteronomy, and all the historical books of the Old Testament. He intends to commence the printing of it in two or three months; the first edition is to consist of 10,000 copies. The last grant of one 1000l. came most opportunely: it cheered this indefatigable labourer in the vineyard of the Lord, and enabled him to pursue his thorny path with fresh alacrity. I am not acquainted with the present financial state of our Society; but, if the funds admit, I would respectfully submit to the consideration of the Committee, the propriety of granting additional aid to the Professor at the close of the present or the commencement of the next year: such a man is seldom to be met with. One of our dear friends has quitted the field; another retires; but Leander is still the avowed champion of the Biblical cause: he shewed me a list of applications for Testaments; we read it over, and felt pained to refuse many.

To his friendly interposition I owe a request from the Reformed Clergyman to preach in his church; I had a large and most attentive audience of members of Government, professors, clergymen, military men, students, and citizens. I preached from Isaiah iv. 1. In the afternoon the Marburg Bible Society held its general meeting in the town-hall. The introductory speech, delivered by the President, breathed a truly Christian spirit. The Report was drawn up by the Professor of History: it will be printed, and transmitted to England. Several learned Professors, who are well versed in Oriental literature, expressed their peculiar satisfaction at the many versions promoted by the British and Foreign Bible Society in the Asiatic languages. I presented copies of the Syriac, Hindostanee, &c. and the Ancient and Modern Greek Testament to the University Library, which present was received with peculiar pleasure. The Marburg Bible Society pays particular attention to Upper Germany, where many wants still shew themselves, which induced me to make it a grant of 100 Basle Bibles, and 200 of our London edition of the New Testament. I could not leave Marburg without blessing God, that he is every where raising up men, both among Protestants and Catholics, who regard pure and undefiled religion as the pearl of great price, who revere the Bible as the revealed word of God, considering it their highest privilege to be found instrumental in its dissemination.

Euenach, Sept. 2, 1820.

Near this town lies the celebrated castle called the Wartburg: the views from its walls and towers are enchanting; its antiquities are interesting to the historian; but there is one point which endears it more than all this to the friend of the Bible and of the Reformation. Wartburg was the refuge of Luther; there, after his excommunication by the Diet at Worms, he found an asylum, prepared by the wisdom and generosity of the Elector of Saxony, where he was safe from all violence of his enraged enemies, and found leisure to complete the translation of the New Testament in German, and to commence the Version of the Old; there to see the room which had contained the Knight George's (as he was called) for ten months; there to behold the very table which he had used; there to reflect on the consequences of his sacred labours, on the numberless copies of his German version, which have been circulated these three centuries, was to me something quite novel, and filled my mind with such a variety of thoughts and contemplations, that for a time it was entirely absorbed in them. Blessed be God, that our Bible Societies have followed the footsteps of that truly great man; that they consider the free and bountiful dissemination of the sacred writings, one of the richest boons which can be conferred on mankind; and that they endeavour to send them not in one language only, but in all the diversity of tongues to the very ends of the earth.

#### American Ecclesiastical History.

NORTHWOOD, N. H.

The settlement of that part of Nottingham, which is now Northwood, was commenced, March 25, 1763, by Moses Godfrey, John Batchelder, and Increase Batchelder, of Northampton, in this State. The Batchelders were single men; Godfrey had a family. There were but twelve persons in the town; five men, two women, and five children.

An act passed the Provincial Legislature, February 6, 1773, setting off from Nottingham, "a distinct parish, by the name of Northwood." At the first meeting of said parish, holden the same year, £8 lawful money was raised to hire preaching, and £7 4s. for schooling.

Most of the first settlers were of the Baptist denomination; and several of them, being members of the church in Stratham and Epping, (then united) associated together, and requested to be organized as a distinct church. On the 27th July, they were organized accordingly, and chose Moses Godfrey, clerk, and Edmund Pillsbury, of South-Hampton, who was a member of the Baptist Church in Haverhill, a teaching Elder. Mr. Pillsbury was ordained Nov. 17, 1779. Mr. Pillsbury received no stated salary, but was supported by the voluntary contributions of his hearers, and his own industry. Some part of the time of his ministry, the town, in its corporate capacity, employed him.—At the annual meeting, in 1789, it was "Voted, to hire Mr. Pillsbury to preach one year, half the time at the upper meeting-house, and the other at the lower; and that he have, for support, 50 bushels of corn, 100 lbs. of beef, 50 lbs. of fish, 5 barrels of cider, 20 cords of wood, and the keeping of 3 cows, 10 sheep, and 1 horse, summer and winter." It is thought this was as liberal a compensation as he ever received in any one year, for his ministerial services.—After preaching about eighteen years, Mr. Pillsbury became a Universalist, and many of his church were for a time carried away with their minister, but were afterwards mostly reclaimed. While he remained in the Baptist order, he baptized about 100 persons. A considerable proportion of them, however, were inhabitants of Barrington and Nottingham. In the years 1791 and 1792, there was an uncommon attention to religion in Northwood, & 64 were added to the church.

A meeting of the Congregational part of the town was holden, November 7, 1780, and it was voted to build a meeting-house, 45 by 36 feet, which was the next year erected. In 1781, Mr. Allen, who was afterwards settled in the ministry, at Wolfeborough, preached 3 months in the town, as a candidate. Several years afterwards, it was conjectured that the selectmen had raised money to pay Mr. Allen for his services; and seven men belonging to the Baptist Society, refused to pay their taxes. They were committed to jail, and after releasing themselves by payment, severally commenced their actions against the selectmen, which were defended by

the town. The suits were for a long time pending, and at last compromised; but not till they had occasioned much dissension and ill will, which will outlive the generation that maintained the controversy. After the termination of these unfortunate suits, whenever a Congregational candidate was employed by the town, all who dissented from the votes to employ him, were expressly excused from paying any part of his compensation.

On the 29th of May, 1799, the Rev. Josiah Prentice, from Alstead, was ordained over the Congregational church and society. Mr. Prentice had been preaching in the town about a year before his ordination; and on the 29th of the preceding November, a small church was gathered, consisting of 4 male and 4 female members; of whom one only had been a public professor of religion. Since that time, about 42 persons have been added to the church. Some have been removed by death, and some by dismission, so that the present number of members is but 37. Mr. Prentice received a settlement of about \$600 on condition that he continued here 8 years in the ministry, and in that proportion for a less time. His yearly salary was \$200, 50 bushels of corn, 25 cords of wood, and a parsonage sufficient to keep 1 horse, 2 cows and 6 sheep, summer and winter, or provision for keeping them; and it continues still the same. His society is small, and does not comprise one half the inhabitants of the town. The minister tax averages about 95 cents on the poll. When the town gave Mr. Prentice the invitation to become their minister, 52 men subscribed an agreement on the town book, to the votes respecting his settlement and salary, and engaged to pay their proportion thereof during his ministry. But several of the subscribers to that agreement refused to fulfil their engagements, and left the society. Others, however, have joined it, so that it still retains about its original number, and at least its original ability to support the ministry.

The Baptist society was without a minister, from Mr. Pillsbury's secession, to December 30, 1805, when Elder Eliphalet Merrill, a native of Stratham, was ordained its pastor, by the Brentwood church, of which the Northwood Baptist church is a branch. Since Mr. Merrill's ordination he has baptized about 150 persons, in this and adjacent towns. About 100 of them were baptized in the years 1809 & 10, during an extraordinary excitement among the people.—Observer.

#### DOMESTIC MISSIONS.

Twenty-second Annual Narrative of Missions performed under the direction of the Trustees of the MISSIONARY SOCIETY OF CONNECTICUT, principally in 1820.

OHIO.—[Continued from page 34.]

From the Rev. Simeon Woodruff, who has a pastoral charge in Tallmadge, no communication has been received of a later date than July last. By his journal, it appears that he had spent nine weeks in the service of the Society, part of which was performed in December preceding. He observes that several of the Missionaries had made arrangements to succeed each other in regular tours of two weeks each; and that this arrangement was found convenient to the Missionaries and agreeable to the people whom they visited. By this means their appointments could be more extensively known, & more generally attended by those who wish to enjoy the benefit of missionary labors.

The Rev. John Seward has a pastoral charge in Aurora. Between the 25th of October 1819, and December 14th, 1820, he spent twenty-one weeks in the service of the Society. Besides the ordinary labors of a missionary, he attended the meetings of the Synod and of the Presbytery, the ordination of Mr. Sullivan, and the dedication of a house of worship in Hudson. He remarks that within the circle of his missionary labors the attention to religion has been greater this year than it has in any year since 1812; and if he include the county of Trumbull, as perhaps he ought, it has been greater and more extensive than in any year since the Connecticut Reserve was inhabited by civilized men.

From the journal of the Rev. Caleb Pitkin, who is connected with the Church and people in Charlestown, it appears that he has labored for the Missionary Society twenty-seven weeks. His first tour commenced the 3d of December, 1819. The same pleasant and encouraging appearances of a religious nature, mentioned by other Missionaries, were, to some extent, witnessed by him. The monthly concerts for prayer, which he attended, were interesting and refreshing seasons. He found occasion to lament the lukewarmness and worldly mindedness of some who profess to be the disciples of Christ.

The Rev. William Hanford has a pastoral charge in Hudson. In the service of the Society he labored twenty-one weeks.—Notwithstanding severe bodily infirmities, he succeeded in fulfilling, with few exceptions, all his appointments. Generally speaking the audiences to which he preached were attentive and solemn. Judging from appearances he was led to conclude that religion was, on the whole, in a prosperous state.—Still he could not suppress the fear, that the hearts of many of his apparently serious auditors were yet fixed on the world. In Hudson he has had the happiness to see a new meeting-house erected, and completed in a handsome style, and ornamented with a parish bell. And, what is still more remarkable, he had the pleasure to see the whole accomplished, seen to the distribution of the seals, with the most perfect harmony and good feeling. He solicits the prayers of God's people, that the Lord would pour out his Spirit, and cause the house thus happily consecrated to his service, speedily to be filled with his glory.

No returns have been received from the Rev. Jonathan Leslie, of a later date than August 22d, 1820. He had spent forty-two weeks in the service of the Society, a portion of which was performed the preceding year. In one place, in the course of his mission, he met with a sect of religionists who deny the Divinity and Humanity of our Lord Jesus Christ, among whom he was induced to discuss these prominent doctrines of the Christian Faith, and he hoped with good effect. In the town of Westfield, where he spent a considerable portion of his time, there was an extensive and powerful work of divine grace. The house of worship was crowded with solemn and anxious worshippers. The people appeared to hear the word as for eternity. The hopeful subjects of conversion were of every age, from 12 to 63. Their experience led them, most cordially, to embrace the doctrines of grace. He attended a religious conference, or preached a lecture, 33 evenings out of 35. That good work extended itself to other towns in the vicinity, & probably constitutes a part of that which has been noticed by other Missionaries.

In his last letter he informs the Board that he had deemed it expedient to request of the Presbytery a dismission from his pastoral charge in Harpersfield, which request was granted. To this course he was induced, by the increased pecuniary embarrassments which he suffered, in consequence of the severe illness of his wife, and by the hope, that a removal, to a more southern climate, may prove of essential benefit to his long afflicted, and, at present, helpless companion. It is not his intention immediately to leave the service of the society; and should providence permit, he may take a commission to labor in a more southern field.

In Burton the pastoral charge of the Rev. Luther Humphrey. His journal specifies but thirteen weeks of missionary labor. During the past summer he left his people, and the missionary field to attend the General Assembly of the Presbyterian Church, at Philadelphia, and to visit his friends in New-England. On this tour he

solicited, with some success, donations for the literary institution established at Burton. He obtained about four hundred dollars in donations to manage this institution, in aid of the cause of missions. A few young men are now in the institution, who have their hearts fixed on the work of the gospel ministry as their future employment. It is believed that if that future employment could be furnished with sufficient facility, would soon send forth streams which would make glad the city of our God.

The journal of the Rev. Giles H. Corbin, who is stationed at Ansonburgh, gives a detailed account of his labors for the Society, twenty-six weeks during the year, commencing December 1819. He notices with much interest, the various religious revivals, to which frequent allusion has already been made. He labored, a part of the time, in the midst of those revivals; and was hopefully instrumental in comforting and encouraging the children of God, and in guiding and strengthening and convicted sinners, to the Savior of the world. In his vicinity, a Missionary Society has been formed, of which he is appointed one of the directors. Under the patronage of the Society, a company is forming to constitute the Missionary Colony, and to go to a branch of the Osage Tribe of Indians. The Rev. Messrs. Barger and Leslie are particularly engaged in carrying this benevolent project into operation.

The Rev. Alvan Coe resides in Greenfield, the County of Huron. In that town no church of any denomination has yet been organized. Since August 1, 1819, he has spent forty weeks in the service of the Society. The general state of religion around him is very low. A few individuals have hopefully been brought into the kingdom the year past. He is frequently receiving invitations to preach, in those desolate regions. He has charge of a school composed of sixteen Indian youths.

The Rev. Abiel Jones spent twenty-six weeks in missionary labors, between June 1819, and the beginning of May last. His services were principally confined to preaching the word. Nothing materially different from what is detailed by other Missionaries, who have labored in the same field, is contained in his journal.

The last communication from the Rev. Thomas Barr was dated March 27th, 1820. His journal specifies only six and a half weeks missionary services. His connection with the church in Euclid had been dissolved, and an engagement made with the united congregations of Woodstock and Apple-Creek, in the county of Wayne, whither he had removed. As his whole time and services would be demanded in his new relations, he felt constrained to relinquish any further services for the Missionary Society of Connecticut. By the faithful labors of this Missionary, for more than ten years, under the direction of this Society, it is hoped much good has been effected, the infant settlements of the wilderness, so that he may find hereafter, that many souls were given him as the seals of his ministry, and as crowns of his rejoicing in the day of the Lord Jesus.

The Rev. Amasa Loomis has a pastoral charge in Paynesville. The first part of his journal specifies thirteen weeks of Missionary labors five of which were noticed in the last year's Narrative. In a subsequent communication, under date of September 14th, 1820, he states that he had labored for the Society nine weeks, during the past summer. On account of sickness in his family, most of his missionary services were performed in the vicinity of Paynesville. "As regard to religion," he observes in his journal, "a very great stupidity prevails here among the most, while some sigh and mourn for the prevailing iniquity, and six have lately offered themselves to the church, and now stand proposed. The state of this part of the country, generally, as to morals and religion, is, I think, gradually improving. But infidelity, error, and perverse sentiments, and diversified wickedness, extensively prevail; and the cause of righteousness and piety call aloud for faithful preachers of the gospel." In several towns which he names, there are some favorable and encouraging appearances of approaching good. The narrative begins to whiten for the harvest.

The Rev. Abraham Scott, performed, for the Society, fifteen weeks of missionary service, between February 17th, 1819, and March 2d, 1820, the date of his last communication. The people among whom he went preaching the gospel, were greatly oppressed by the pecuniary embarrassment which overpreads that country. Most of them are in danger of losing their lands, because the money they have paid for them, being unable to pay what remains due. Hence, a large population is almost wholly dependent on the Missionary Societies for the word of life. Hence, too, his labors, for this Society, were rewarded with many expressions of gratitude.

The Rev. Lot B. Sullivan, spent five weeks in the service of the Society, chiefly in Huron County. He discovered among the people of the extensive region which he visited, a great tendency to be favored with the labors of Missionaries. He was ordained to the work of an Evangelist, and installed pastor of the church in Lyons in that county, on the 14th of June last.

The Rev. Randolph Stone was commissioned to labor, for one year, as a Missionary. But previous to his reception of that commission, he received and accepted proposals from the people of Cleveland and Euclid, to labor with them each one third of the time. He commenced his services in these towns early in May last. The prospects of usefulness, in both places, are flattering. In Euclid, the influences of the divine Spirit have been extensively experienced. About 50 members have been added to the church in Cleveland, and the state of things is evidently improving. Till last spring, that place was most entirely destitute of a preached gospel. Since then a church has been organized in the flourishing village, and it has been found necessary to enlarge the place of worship in the town-house; where now a deep and silent attention is generally paid to the preached word. He yet performed no labor for the Missionary Society.

The Rev. Matthew Taylor occupied three one weeks in missionary labor. In that part of the country, through which he traveled, there were special revivals of religion. In most of the places which he visited, no churches are yet formed, and except his labors, the people are destitute of the preached word. He states that, in general, meetings for religious worship were well attended, and many individuals manifested a solicitude to receive instruction. In one town a Sabbath School was regularly kept, and attended with considerable success.

The Rev. Abah Jinks was appointed to a mission in Indiana. He commenced his journey that country in November, 1819. On his way through the state of Ohio, he performed some labor as a Missionary. At Dayton, Montgomery County, in that State, he was requested to preach to the church and congregation in that place, from whom he subsequently received a call to settle with them in the work of the ministry; which call he accepted, and has since moved his family to that country.

The Rev. Ezekiah Hull took a commission to labor, as a Missionary, in Louisiana and the southwestern parts of the United States, in March, 1819. He commenced his journey Nov. 3, 1819, and reached Cincinnati the 1st of Dec. Finding a pressing demand for ministerial labor in the neighborhood, he embraced an opportunity, which he occurred, to preach the word, while he was delayed by the necessary preparations to proceed on his journey. He was requested to leave Cincinnati, a town about 13 miles North from Cincinnati. At the earnest solicitation of the people in that town, after consulting his friends, as to the hazard of commencing his







